THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—Peter.

No. 35, Vol. XXI. Saturday, August 27, 1859. Price One Penny.

WAS JOSEPH SMITH A PROPHET?

That Joseph Smith was a great man, his most virulent enemies confess; that he was the greatest man of his age, many thousands who do not profess "Mormonism" are ready to avow; and that he stands unparalleled in any age as a minister and Prophet of God, the Saints unitedly testify.

Therefore, when we query, "Was he a Prophet?" it is for the purpose of more readily introducing indubitable proofs of his claim to the prophetic character. In an age in which the spirit of prophecy is abundantly poured out upon the Priesthood of heaven, he stands, *par excellence*, THE *Prophet*—the man duly authorised and qualified to open the greatest of all dispensations, even "the dispensation of the fulness of times." Of his character as a leader and legislator we cannot here treat. They are different subjects, and a volume would fail to do justice to his unrivalled abilities. But of his prophetic capacity we can briefly glance, premising that time and space will merely allow a very few plain and pointed predictions to be produced, gleaned from a multitude. Yet these, delivered at a time when their fulfilment was almost beyond the bounds of credibility, duly recorded before their fulfilment, and already embodied in the page of history as having surely taken place, will be sufficient to stamp him as we have questioned, in the heading of this article.

At the very commencement of his career, he laid claim to that high character which his after-life so nobly sustained. When scarcely eighteen, he announced the visit of an angel, who informed him that "his name should be had for good and evil among all nations, kindreds, and tongues." (See Pearl of Great Price, page 41.) Here was a plain prediction, which the island-continent of Australia, the burning plains of India, the gorgeous soil of Africa, the myriad isles of the ocean, the enlightened lands of Europe, and the vast wilds of the American continent amply testify has already been literally fulfilled. To talk of the aspirations of genius prompting the young unlettered boy to make such a statement is simply absurd. No one but a person informed of Him who holds the balance of life and death in his hands could have foretold that existence would have been granted Joseph in this probation for any space of time to carry out the designs vaguely rising before the opening mind of genius. The possession of brilliant talents will inspire their possessor to become famous; but it is rarely that, even after struggles passed through and triumphs obtained, the children of genius will venture to imagine, much less assert, that their names shall be heralded through the world and become a household word in every kindred and in every tongue. Even wedham a mere puny infant in the cradle of obscurity, [illegible] to [illegible]

quaintances, proclaiming his future position in simple words; and when we find that a quarter-of-a-century suffices to fulfil the scarcely credible assertion, we say—Surely this man did see an angel and was indeed a Prophet of God.

The history of the earlier years of his mission is studded with revelations, some of which have a painful significancy, inasmuch as they record a great nation's disgrace in no dubious terms. One or two of these we will notice.

In a revelation given in March, 1831, the following language is used:—"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." (Doc. and Cov., page 218, sec. 5.) The words "assembled together" show that a body of people is spoken of who should reside "upon the mountains" and there "flourish" and "rejoice." Yet, when this revelation was given, the Church had been organized but a short time, and its members, few in number, were scattered over a large tract of country, with the influence of powerful enemies beginning to bear against them to wipe out of existence the infant Church. The wildest dreams of the most enthusiastic visionary would never have imagined the position here pointed out for that weak, insignificant, and scattered people,—a position which they at present occupy. The trials, persecutions, and scourgings they would be forced to endure from wicked and unjust men were clearly marked out before the inspired mind of the Prophet and duly recorded; but here was a balm for the threatened woe—a solace to cheer them in the hour of trial,—namely, that though they might be driven, God would still protect them and surely guide the faithful to the "place appointed," where they would "flourish upon the hills and rejoice upon the mountains." Let the thousands of Zion, "the pure in heart," now enjoying the blessings of heaven amid the lofty heights of the "lasting hills," bear testimony to the truth of this prophecy.

The seeming impossibility of its fulfilment, when delivered, the means by which it was wrought out, so utterly at variance with the characteristics of the nineteenth century, in even the most bigoted lands of western civilisation, by which a free people were driven before the gory monster of persecution, compelled to flee the homes of their kind and seek an asylum in the only place where they could be secure, and their present condition in that mountain home, still riding triumphant amid every gale, and literally "flourishing upon the hills," are strange and deeply convincing confirmations that the remarkable words were indeed uttered by the spirit of prophecy and with a full understanding of their import. In 1842 the Prophet repeated the same prediction and plainly told the Saints that they would be compelled to take refuge amid the Rocky Mountains.

In a revelation given in September, 1831, the following words are found:—"Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven." (Doc. and Cov., page 158, sec. 8.) At this time the principle of the gathering was unknown. The Gospel was not carried beyond the bounds of the United States; and to say that believers should come unto the location of that Church, then but in embryo, from every nation under heaven, was a stretch for the faith of the firmest believer in the Prophet's divine mission to receive. The founder of an ordinary faith might say that converts would be made in every nation, trusting to circumstances for fulfilling or explaining it away. But to say that the faith then introduced should so powerfully act upon its recipients as, despite the known selfishness of mankind, to make them brave the dangers and perils of long and arduous journeys, from the rising to the setting of the sun, break asunder the dearest and strongest ties that bind them to home and fatherland, and go forth, like Abraham of old, strangers in a strange land, leaning on the Lord for assistance, stamps its author as one advanced far above the shallow twitterings of human wisdom—one who understood not alone human nature, but also the economy of heaven and the influence of that economy upon humanity. This prophecy is being so plainly fulfilled that comment is unnecessary. The thousands of pilgrims fleeing like doves from the coming storm, across the channels of the mighty deep, are living evidences of its truth, and afford undeniable testimony of the "Great Martyr's" prophetic character. One fact will speak louder than a hundred arguments. In one short

season, over four thousand emigrants passed through the port of Liverpool alone, in fulfilment of this prophecy,—natives of FIFTEEN DIFFERENT COUNTRIES. (See *Millennial Star*, Vol. XVIII., page 377.) In a revelation given in August, 1831, the Saints were plainly told that if certain injunctions were neglected, they should be "scourged from city to city and from synagogue to synagogue," (Doc. and Cov., page 152, sec. 8,) which was contrary to the letter and spirit of that nation's Constitution, and for which the history of a free people offered no precedent. The fearful verification of this prophecy in the subsequent history of the Church is proof positive that its author was indeed a Prophet informed by the inspiration of Heaven. Those of our readers who wish to investigate this prophecy and kindred ones more fully are referred to the pamphlet on the "New Jerusalem," by O. Pratt. Our next extract shall be taken from the writings of an avowed unbeliever in Joseph's mission. On June 3rd, 1834, he said that "the Lord had told him that there would be a scourge come upon the camp, in consequence of the fractious and unruly spirits that appeared among them, and they should die like sheep with the rot; still, if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but, as the Lord lived, *the camp would suffer* for giving way to their unruly conduct." ("*The Mormons*, Illustrated," page 76.) At this time, Joseph, with a small company, was journeying to Clay County, keeping aloof from all society as much as possible, camping on the prairie by night and journeying by day. A spirit of murmuring had seized upon a few unruly individuals; and though the revelation was plain enough, it was not sufficient to humble the stubborn, who, like Korah of old, laboured to bring swift destruction upon themselves. Though the Prophet strove to save them, his efforts were unavailing, until the anger of the Lord burst forth upon them, and there, on the open prairie, the cholera broke out in the camp on the 24th; which raging, uncheeked by the power of God, left thirteen of the small company to find their graves under the waving grass of the Plains, (page 79,) while the rest were enfeebled and debilitated; thus awfully verifying the word of the Lord spoken by his Prophet.

But time would fail to relate a tithe of his prophecies already fulfilled or fulfilling. We can only say that they who wish to know the history of the future, to take a glance at the rapidly-evolving events of the nineteenth century, to learn of the overwhelming destruction decreed upon the wicked nations of the earth, and the future glories of that Zion which the great Prophet commenced to build up, should carefully study the history of his life, the revelations contained in the Book of Doctrine and Covenants, the Book of Mormon, and the various records he was inspired to bring forth, together with the writings of those Elders who have treated most plainly on the Divine authority of his mission.

This article cannot be better closed than by recording his last prophecy as it opened with nearly his first. In that trying hour, when going to answer an iniquitous charge, under the safe-conduct of a State Governor, and with reiterated assurances that he should be unharmed, if he appeared to confront his accusers and repudiate their unjust accusation, the spirit that inspired his mind from the commencement of his noble career burned bright and unwavering. While looking forward to his approaching end and the far-off future, he said—"*I shall die innocent, and it shall yet be said of me, He was murdered in cold blood.*" Here, on the verge of a grave yawning to no eye so clearly as to his, while the pulses of the heart beat strong, and hope seemingly might have burned high for a long and a noble future, this great man fully sustained his sacred character, and died, as he had lived, a firm and unswerving defender of right, a philanthropist of the holiest kind, a patriot of the highest order, and, to the last moments of his earthly career, a *Prophet of God*.

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USEFUL HINT.—If a person swallows poison, or falls into convulsions from overloading the stomach, an instantaneous remedy is a teaspoonful of salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up; and, lest there be any remnant of poison, let the white of an egg or a teacupful of strong coffee be swallowed as soon as the stomach is quiet.

OBEDIENCE.

BY ELDER JOSHUA WILLIAMS.

"Order," says the poet, "is heaven's first law." And this is a great truth; for, without order, heaven would cease to be heavenly. Order is a divine principle; and where it is carried out in the true sense, whether universally or in the more limited sphere of domestic government, it is capable of performing miracles.

But before true order can be established, the principle of practical *obedience* must be understood and carried out. In fact, without it, there cannot be order. They are kindred terms, and cannot be divided. Wherever the principle of true obedience is understood and practised, in whatever sphere you please, whether in a public body or in the domestic circle, true order is sure to exist, and with it the attendant blessings of peace and happiness.

We have only to look at the history of the past, and we shall find ample proof of the power of obedience. It was under its influence that the Pilgrim Fathers were enabled to overcome difficulties which, had they not attended to the counsel of those men whom they had chosen as their leaders, and carried them out in the true spirit thereof, would certainly have been insurmountable. In various places, history is full of instances where many, acting under the counsel of their leaders, have accomplished great and mighty purposes.

Let us turn our attention to sacred history; and here we have abundance of testimony in favour of this great principle. We can read of an Abraham, who, through his obedience to the commands of Jehovah, obtained great blessings and the promise of far greater. We can read of a Noah and his family, who, through their obedience to the commands of God, were the only persons permitted to escape, when the judgments of the Almighty were poured forth upon the ungodly world. We can read of a Lot and his family, who, for their obedience, were so blessed, that the Almighty sent a heavenly messenger to warn them of impending dangers. And not only have we abundance of testimony in favour of obedience, but we have very forcible examples of the punishment of the disobedient. Although Moses is acknowledged to have been as great a Prophet as any who have lived on the face of the earth, and in all his actions showed a spirit of honesty and uprightness worthy of his high position, still, for one act of non-obedience, he forfeited his claim upon the promised blessings of the Almighty, and was not permitted to enter into the land of promise. Lot's wife, because she did not attend to the instructions received, met with a severe and singular punishment. The antediluvians, because they did not attend to the voice of their Prophet, paid the penalty of their disobedience. And if we follow the history of the children of Israel through the different circumstances of life in which they were placed, we shall find that whenever they attended to the voice of the servants of God, his blessings rested upon them. But when we find them disregarding the voice of their Prophets, and not attending to their counsels, the Spirit of God was withdrawn, and their enemies were permitted to overcome them. In fact, the whole Bible abounds with lessons showing the rewards of obedience and the severe punishments which were inflicted upon the disobedient. Yet it is a notorious fact that, in the face of all this evidence in favour of that glorious principle, but few of the people of the world feel inclined to act upon it. The consequence is inevitable: they will have to pay the penalty of the disobedient.

But how is it with us who have taken upon ourselves the name of Saints of the Most High, and so far acknowledged ourselves obedient to his will? Did our obedience end when we came up out of the water? or have we endeavoured to carry it out in our daily course through life? It is quite a common thing for the Saints, when expressing their desires and intentions for the future, whether in private or in public fellowship meetings, to express their desires to remain humble and obedient to those placed over them in the Priesthood. In fact, it has become so common, that a testimony would appear unfinished, if closed without expressing such a desire, although some of the Saints who are loudest in their professions are

the first to murmur and exhibit a feeling of disobedience, when any call is made upon them; and instead of taking it up in the proper spirit, they will commence disputing with themselves, or with any one else who may be disposed to listen to them, upon the "justice" of the matter. "I really do not think," says one, "that this measure is right. I do not think that God requires us to do all these things. The brethren must be wrong. Besides, I was once talking to Elder So-and-so, and he said that such and such things were not expected of us; and I do not feel like doing it." It is in this manner that some of these *very* obedient Saints *manifest* their obedience to the Priesthood! They seldom comply with the calls made upon them; and when they do, it is done unwillingly.

Again: A great many of the Saints have got an idea that obedience consists in performing some great deed, or in making some mighty sacrifice,—such, for example, as Abraham was called upon to make. They expect that some day they will be tried in like manner, and will tell you that they are willing to make any sacrifice—yea, even of their lives, to show their obedience to the servants of God; while, at the same time, they are actually manifesting a spirit of disobedience in not attending to the instructions of the Priesthood presiding immediately over them.

For instance, we will suppose that the members of the Branch to which they belong are in the habit of meeting twice on the Sabbath for worship. The Saints are requested to attend at a certain hour—say half-past ten. The time arrives; the President is there; but *where are the Saints?* There are perhaps upwards of sixty members in the Branch, and yet not more than half-a-dozen have arrived! Where are the rest? Do they not intend to come? Oh, yes; but wait awhile until the first hymn is sung and prayer is over; and as soon as the Deacon opens the door, upwards of twenty come in. They do not appear to create the least surprise at coming in late, for it is quite a common thing. No one wonders at it; and the Saints themselves, judging from the free and easy manner in which they go to their seats, do not appear to think that there is anything particularly wrong in it; and no doubt, if it should be a fellowship meeting, those very Saints will stand up and express a desire to "*still* keep humble and *obedient* to those placed over them in the Priesthood," while at the same time they have just shown their usual *dis*obedience to their President in not attending their meeting at the time appointed.

"But," say some, "these are only trifles, and are not so important as other matters that might be mentioned." So thought Saul, when he was sent to destroy the Amalekites. But what said Samuel? Finding that he had not carried out the full instructions given, said he, "Behold, to obey is better than sacrifice; and to hearken, than the fat of rams."

Then let us, who have taken upon ourselves the high position of Saints, endeavour to carry out to their full extent the instructions which are given us from time to time, not only in the letter, but in the true spirit thereof. And let us not, in our endeavours to perform some great feat, overreach ourselves and neglect the performance of these comparatively little works which lie more immediately in our path; but let us remember that it is the discharge of *little* duties like these which make up the *great* work of obedience.

HOPE.

BY ELDER DANIEL BONELLI.

Among the many God-like attributes, qualities, and powers of the human mind, which become brightened and promoted by the spirit of the great Latter-day Work, *hope* stands prominent, and is in fact one of the great principles which lead man to that activity whereby he lays the foundation for future happiness. It is one of the heavenly powers permitted to accompany man through the scenes of mortality, bear him onward on the tide of time and events to the great end and

purpose of his life, brighten the fragments of earthly joys which may be allotted to him by revealing the greater ones that await him hereafter, and alleviate the troubles of this life by pointing to the glory for which they mature and prepare him.

That hope is adequate to fulfil such a mission is demonstrated by the influence it daily exercises over us; for the most joyful moments of a happy life need its co-operation to render happiness complete; and without it, our earthly career would be indeed a dreary tragedy. It is the holy influence of a fervid and reasonable hope that enables the Saints of God to follow the dictations of the Holy Spirit, at variance with the course of the world,—the hope that, after a short time of ardent and zealous combat against the prevailing erroneous ideas of men, the present order of things will change, men rise to the dignity of their original worth, the imaginary partitions between man and man fall, the great and lofty ideas of true philanthropy pervade the millions, truth reign, and this cold, uncharitable world be transformed into a glorious paradise.

In worldly affairs, sometimes, hope itself supplies even more pleasure than the realized object of that hope. But as hope is a property of man's eternal spirit, and gives to the transitory things of time that value which they have for us, we can thereby learn that we have within ourselves capabilities of greater joy and happiness than we can at present obtain.

The quality and degree of the hope we enjoy depend greatly and perhaps entirely upon the amount of intelligence we possess and the purity of life we evince. If our affairs are superintended and guided by the Spirit of God, our hopes are bright and glorious, defined and certain.

The believers in the various creeds of modern Christendom lay claim to a great portion of hope as well as faith, but mistake it in its purport; for they lack the Spirit to teach them what to hope for, and are destitute of intelligence concerning their future destiny: their hopes are consequently vague, indistinct, and feeble. It is in them as the common property of the soul; but as far as its workings and applications are concerned—at least, as regards eternal life, they comprehend no more than the longing for happiness, without the ability to define its capacity. They imagine a heaven entirely void of everything that fellowships this life; they cannot connect eternity and time; they expect eternal life, bliss, and felicity, but understand no principle upon which they must be based, and demolish, heedless of substantial realities, the foundation of their peace, placing their true happiness here and the expected bliss hereafter entirely beyond their reach and control, and depending alone upon the "mercy and grace" of Jesus.

Such hope is fallacious—not worth the relinquishment of any present pleasure—not worth possessing. Its realization would have very little value, for there is nothing in it for which there exists any want in man's organization. Rational deliberation explains this and blights the last vestige of the influence of hope; hence the inconsistencies of religionists, and the disparity and even contradiction between their religion and their lives.

An accurate scrutiny of the ideas of some among God's people occasionally reminds us of the fact that something more has yet to be done before all the vain and unreasonable hopes of sectarianism are eradicated from the minds of all the Saints. Some few cherish ideas and hopes, which the intelligence that dwells in the more enlightened and which will subsequently be given unto them also, that they may make it a part of their faith, will obliterate. May they, then, be honest enough to permit themselves to understand the propounded principles, and so make good to themselves the loss of the time of dreams!

Those who eagerly and readily receive every doctrine of the Church as a sacred truth essential to their salvation know and understand what they can consistently hope; and that knowledge raises them to a high degree of salvation and teaches them to appreciate the blessings which they at present enjoy, but which elude the grasp of those who console themselves with vain hopes. They have no interests separate from those which the Holy Spirit approbates, and labour with undivided and continually increasing power to realize the fair visions of their spirits. Theirs is the unlimited liberty of sublime imagination and glorious hope, by which they compensate themselves for every trial and disappointment of the present,

and which prompts them to engage all the powers which the great God grants them in the work of realization of those hopes which in them have been presentiments of what they would accomplish. They feel within their eternal Father's attributes—the germs of omnipotence; they learn his laws and comprehend his wisdom; and feeling that, they walk in the track of the Gods—they work for eternity and prepare for celestial life.

The genuinely generous, noble, and truly great of God's people,—in fact, all who will at the end of time be identified with the Church of God, hope for no blessing for which they are not ready to embark; and to them it appears that God has been merciful enough in permitting his people to secure the blessings and exaltations prepared for them in the midst of eternity; and feeling honoured in being privileged to magnify so grand a calling as God has permitted them to possess, they are prepared to continue their exertions through every scene of time until the perfect day.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 541.)

[July, 1843.]

Sidney Rigdon sworn. Says—I arrived in Far West, Caldwell County, Missouri, on the 4th of April, 1838, and enjoyed peace and quietness, in common with the rest of the citizens, until the August following, when great excitement was created by the office-seekers. Attempts were made to prevent the citizens of Daviess from voting. Soon after the election, which took place in the early part of August, the citizens of Caldwell were threatened with violence from those of Daviess County and other counties adjacent to Caldwell.

This, the August of 1838, I may date as the time of the beginning of all the troubles of our people in Caldwell County and in all the counties in the State where our people were living. We had lived in peace from the April previous until this time; but from this time till we were all out of the State, it was but one scene of violence following another in quick succession.

There were at this time settlements in Clay, Ray, Carroll, Caldwell, and Daviess Counties, as well as some families living in other counties. A simultaneous movement was made in all the counties where settlements were made in every part of the State, which soon became violent; and threatenings were heard from every quarter. Public meetings were held, and the most inflammatory speeches made, and resolutions passed, which denounced all the citizens of these counties in the most bitter and rancorous manner. These resolutions were published in the papers, and the most extensive circulation given to them that the presses of the country were capable of giving.

The first regular mob that assembled was in Daviess County, and their efforts were directed against the settlements made in that county, declaring their determination to drive out of the county all the citizens who were of our religion, and that indiscriminately, without regard to anything else but their religion.

The only evidence necessary to dispossess any individual or family, or all the evidence required, would be that they were "Mormons," as we were called, or rather that they were of the "Mormon" religion. This was considered of itself crime enough to cause any individual or family to be driven from their homes, and their property made common plunder. Resolutions to this effect were made at public meetings held for the purpose, and made public through the papers of the State, in the face of all law and all authority.

I will now give a history of the settlement in Carroll County. In the preceding April, as myself and family were on our way to Far West, we put up at a house in Carroll County, on a stream called Turkey Creek, to tarry for the night. Soon after we stopped, a youngerly man came riding up, who also stopped and stayed through the night. Hearing my name mentioned, he introduced himself to me as Henry Root; said he lived in that county at a little town called De Witt, on the Missouri river, and had been at Far West to get some of those who were coming into that place to form a settlement at De Witt. Speaking highly of the advantages of the situation, and soliciting my interference in his behalf to obtain a number of families to commence at that place, as he was a large proprietor in the town plat, he offered a liberal share in all the profits which might arise from the sale of property there to those who would

aid him in getting the place settled. In the morning we proceeded on our journey.

Some few weeks after my arrival, the said Henry Root, in company with a man by the name of David Thomas, came to Far West on the same business; and after much solicitation on their part, it was agreed that a settlement should be made in that place; and in the July following the first families removed there, and the settlement soon increased, until in the October following it consisted of some seventy families. By this time a regular mob had collected, strongly armed, and had obtained possession of a cannon, and stationed themselves a mile or two from the town. The citizens, being nearly all new comers, had to live in their tents and waggons, and were exerting themselves to the uttermost to get houses for the approaching winter. The mob commenced committing their depredations on the citizens, by not suffering them to procure the materials for building, keeping them shut up in the town, not allowing them to go out to get provisions, driving off their cattle, and preventing the owners from going in search of them. In this way the citizens were driven to the greatest extremities, actually suffering for food and every comfort of life; in consequence of which, there was much sickness, and many died. Females gave birth to children, without a house to shelter them; and in consequence of the exposure, many suffered great afflictions, and many died.

Hearing of their great sufferings, a number of the men of Far West determined on going to see what was doing there. Accordingly we started, eluded the vigilance of the mob, and, notwithstanding they had sentinels placed on all the principal roads, to prevent relief from being sent to the citizens, safely arrived in De Witt, and found the people as above stated.

During the time we were there, every effort that could be was made to get the authorities of the country to interfere and scatter the mob. The Judge of the Circuit Court was petitioned, but without success; and after that, the Governor of the State, who returned for answer that the citizens of De Witt had got into a difficulty with the surrounding country, and they might get out of it, for he would have nothing to do with it; or this was the answer the messenger brought, when he returned.

The messenger was a Mr. Caldwell, who owned a ferry on Grand River, about three miles from De Witt, and was an old settler in the place.

The citizens were completely besieged by the mob: no man was at liberty to go out, nor any to come in. The extremities to which the people were driven were very great, suffering with much sickness, without shelter, and deprived of all aid, either medical or any other kind, and being without food or the privilege of getting it, and betrayed by every man who made the least pretension to friendship; a notable instance of which I will here give as a sample of many others of a similar kind.

There was neither bread nor flour to be had in the place. A steamboat landed there, and application was made to get flour; but the captain said there was none on board.

A man then offered his services to get flour for the place, knowing, he said, where there was a quantity. Money was given to him for that purpose. He got on the boat and went off, and that was the last we heard of the man or the money. This was a man who had been frequently in De Witt during the siege, and professed great friendship.

In this time of extremity, a man who had a short time before moved into De Witt, bringing with him a fine yoke of cattle, started out to hunt his cattle, in order to butcher them, to keep the citizens from actual starvation; but before he got far from the town, he was fired upon by the mob, and narrowly escaped with his life, and had to return; or, at least, such was his report when he returned.

Being now completely inclosed on every side, we could plainly see many men on the opposite side of the river, and it was supposed that they were there to prevent the citizens from crossing; and, indeed, a small craft crossed from them, with three men in it, who said that that was the object for which they had assembled.

At this critical moment, with death staring us in the face, in its worst form, cut off from all communication with the surrounding country, and all our provisions exhausted, we were sustained as the children of Israel in the desert, only by different animals,—they by quails, and we by cattle and hogs, which came walking into the camp; for such it truly was, as the people were living in tents and waggons, not being privileged with building houses.

What was to be done in this extremity? Why, recourse was had to the only means of subsistence left, and that was to butcher the cattle and hogs which came into the place, without asking who was the owner, or without knowing; and what to me is remarkable is, that a sufficient number of animals came into the camp to sustain life during the time in which the citizens were besieged by the mob. This, indeed, was but coarse living; but such as it was, it sustained life.

From this circumstance the cry went out that the citizens of De Witt were thieves

and plunderers, and were stealing cattle and hogs. During this time, the mob of Carroll County said that all they wanted was that the citizens of De Witt should leave Carroll County and go to Caldwell and Daviess Counties.

The citizens, finding that they must leave De Witt or eventually starve, finally agreed to leave; and accordingly preparations were made, and De Witt was vacated.

The first evening after we left, we put up for the night in a grove of timber. Soon after our arrival in the grove, a female who a short time before had given birth to a child, in consequence of exposure, died.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 27, 1859.

THE RESOURCES OF THE CHURCH.—We set great value upon our faithful brethren and sisters as means for the accomplishing of God's purposes. Though they are principally of the working classes, they are of more value as means for the establishing of the mighty kingdom of the last days and the producing of the great results connected with its rise and destiny than they would be, were they not of the working classes. Indeed, we set upon the working classes, as means for the accomplishment of any purpose, a much higher value than upon any other class, and especially prefer them for the building up of the great Latter-day Kingdom and the working out of its destiny. Of course, it should be stipulated that they must be, to use a transatlantic expression, of the right "stripe" of the working classes,—for instance, of such a "stripe" as our own faithful brethren and sisters of this Mission, who are full of faith and devotion to the cause, and who but live to seek first the interests of God's kingdom and to work out its purposes and destiny.

We have ever considered this Church rich, and its resources immense,—rich in the most valuable of means, and abounding with the most wonder-working resources. She has not been rich in money-wealth, excepting that which her working members have produced and exhausted in their necessaries of life and their emigrations, settlements-founding, &c.; but she has been rich in her tens of thousands of hardy-working Saints, rich in her labourers in the Priesthood, and rich also in the bone and sinew of national greatness and strength. But especially has she been rich in her Priesthood, whose numbers are thousands, and composed generally of the working classes, which are, especially among the Anglo-Saxon races, superior to all other classes. Moreover, this Priesthood not only possess the general virtues of their class, but are even by our bitterest enemies considered to be characterized by industry, energy, indomitable perseverance and courage, faith so transcendent that our enemies term it fanaticism, and heroism so astounding that an admission is sometimes forced from them that the Saints are "a nation of heroes," whose men are only to be equalled by their heroic women. These same virtues are partaken of by the whole community of Saints as well as characterizing their Priesthood. Then the Saints are self-sacrificing, full of devotion to the cause, wonderful in enterprise, sometimes undertaking movements which even astound the people of England and America, the great representatives of enterprise and invincibility. Then to this might be added the fact that the Priesthood, in common with the members, not only do the work, but also find the materials; and thus is the kingdom of God built up and the work accomplished. It is in possessing tens of thousands of Saints of such a "stripe,"

with their naked personal accompaniments, and not their gold, that constitutes the riches of the Church; and in these she is wonderfully rich. Indeed, we are persuaded that the resources of this Church and the powers of the Saints to bring about results have never been fully realized. Nor even have the Saints fully realized the resources of the Church, nor their own powers, nor what they can bring about. Indeed, they are only beginning to realize how immense are her resources, what a quantity of mind-force as well as physical sinew she possesses, how much her well-directed energies will amount to, and how great the results that they can create, when moved by faith, directed by knowledge, and supported by the miracle-working power of *will* to accomplish, under Divine aid and blessing, the parts given them to perform.

The Church, we strongly maintain, possesses immense resources in her tens of thousands of working Saints of the "stripe" named, and so also does this great Mission as a branch of the Church. Aye, and this Mission *is* a *great* Mission, powerful and immense in resources, and miracle-working in its capabilities to bring about results; and when it has not appeared thus, it has been because we have been ignorant of our resources, poor in practical faith, and unacquainted with our powers, and because we have not put forth our energies and used our resources. It is true the Church has not much gold to heap together in strong iron chests; and, providing that gold would rust, the Church has too much to accomplish to let either her gold or her Saints rust for lack of using. It is true also that she has not many, and perhaps not any, who can rank as men of capital like the great capitalists of England, nor many with more than the working man's means earned from day to day; —she has but few men of property and less of souls created in the image of money-bags, or made in the likeness of money-chests. Thank God for this; and we thank him also that he has given all so much to do in building up his kingdom and passed the Saints through such scenes as to effectually prevent them from getting very rich. Thank God for this, we repeat; for if the Saints had grown rich, there is but little question that the Church would have grown too poor to be acceptable to her Lord, the Saints very poor Saints and very fit for the burning; and that community which has been so rich to produce results, so strong to lift mighty burdens, so forceful to move, as it were, mountains, and so strong in their union and brotherhood, would have become too poor to do anything for God, too rotten in their bonds to keep together, and too worthless to be of much use to each other. But as it is, the Church is truly and immensely rich; and it could be very pertinently said of the Saints— Blessed are the poor, for unto them is given to build up the kingdom of God and to accomplish purposes so vast, and to perform works so wonderful, and to roll on movements so numerous and rapid, that all the force of mere gold could not produce, nor all the wealthy men of the earth undertake. Even those portions of the work which they could undertake, such as building up cities and temples, founding settlements, emigration, &c., they would give to the working men to perform, and grow richer out of the undertakings. It would be the working classes, then, who would in reality produce the resources and do the work. Now, the Church has all the essential resources, for she has all working men, numbering tens of thousands,—*all* in fact working, whether originally of the working classes or not,— all producing the means, or performing the labour, or directing the labourers. Is not the Church, then, rich? and are not her resources immense? And is it not also the case with this Mission?

This Mission is indeed rich, and her resources are immense. This great fact we are beginning to realize. Have we not composing it, leaving out children and those who count for nothing, over ten thousand "Mormon" bees? Are we not of that class and

race that have made England wealthy and powerful and filled the land with cities and wonderful works, and of that class and race that have built up nations in the New World and covered the vast West with settlements and cities and innumerable signs of wonderful enterprise? Then are we not, above all this, Saints? and are not even our worst enemies compelled to acknowledge that we are superior to our English and American countrymen in enterprise and power to astonish the world by our doings and undertakings,—so much so that it has been known for a bitter American "own correspondent" of the *Times* to grow admiring and rhapsodical in his admiration, proclaiming the Saints a nation of heroes? And have not many others been forced to say as much? This Mission, then, has over ten thousand Saints upon whom we can count, leaving out those who count for nothing. Then the *kind* of Saints now in the Mission! Why, though we have been accustomed for years to dwell with loving admiration over the Saints generally, we are uncommonly proud of our brethren and sisters now in these lands. This Mission is a great Mission and a powerful Mission, and full of resources, and rich in the choicest of wealth, and capable of undertaking anything, equal to any movement, and powerful to bring forth numerous and wonderful results. This will become more apparent every year, providing the Saints do not become poor Saints, whining and complaining because they have to do and to move on purposes and to *work* out the interests and destiny of the kingdom. That such will be their fallen condition, there is no likelihood. Thank God, his people are honoured and blessed by him with the privilege to do and to move and to work out his designs and purposes. Show faithful Saints how they can work for the interests of God's kingdom, or where they can best serve those interests, and they are willing, ready,—aye, even joyful to have the privilege to do it. And when, for instance, it is to accomplish a work so important and evidently conducive to the interest of the whole Church as the home manufacturing movement, that Saint must indeed be a poor Saint, and little alive to the best interests of the whole community, who would not cheerfully enter into the work. But such is not the "stripe" of many in these lands. The Saints composing this Mission, we again say, we are proud of, and believe that the Mission every year will appear greater, and more powerful, and more wonder-working, and richer in the choicest of resources. Yours be the work, Saints, to make this appear, until all the Church shall acknowledge this Mission great indeed and wonderful in its doings, and our Prophet bless and approbate us all, and the Lord pronounce the plaudit, Well done, good and faithful ones!

THE VISITOR.

ANOTHER VISIT TO THE BRITISH SAINTS.

According to promise, British Saints, I have come again to visit you.

Suppose, by fancy, we multiply the *personale* of your visitor, and imagine that he has just entered the home of each and now grasps every British Saint affectionately by the hand. Yes, I can imagine myself linked hand in hand with every one of you, giving to and receiving from each that peculiar grip of Saints which, though not characterized by anything like Masonic peculiarities, but, by various and spontaneous expressions of hand-language, makes known as unmistakeably as though revealed by chosen signs that one grasps a brother or a sister by the hand. What a situation to imagine oneself in!—linked in a brotherly grip with every true-hearted British Saint in the Mission. From my heart the warm current flashes love-language through those mystical, though natural communicators—the hands; and from the hearts of thousands of true British Saints run into mine currents of

the same language as those communicators are agitated by affectionate shakes. What a situation, I say! Were it possible to grasp at the same moment and shake the hand of every true-hearted Saint in Britain, it would be a moment of heaven that would be worth a lifetime to live for. Aye, 'tis heaven-foretasting, and fills the soul with emotions, even to imagine myself in such a situation with you, my brethren and sisters.

"Welcome, brother!—welcome!" I hear, in fancy, every true-hearted British Saint exclaim in that language of unrestrained affection so peculiar to our people, and which to my ear makes the most delightful music. Peace be with you for ever, is my fervent salutation to the British Saints.

We will imagine ourselves seated and prepared for an evening's chat upon an important subject, and one also in which we are all interested. Of course, you are waiting now for me to state the subject of our interview.

Well, British Saints, the subject of our conference together is to be the internal growth of Zion, and our particular considerations are to be made upon the establishing of home manufactures in the territory of the Saints.

"Good! The subject is important. I like it. Yes, we certainly are interested in the matter!"

Such are the abrupt remarks of an experienced brother of one of the manufacturing districts. He does not seem disposed, however, to take up the subject at this point, but rather to interject his remarks in the style of a "hear, hear!" at the same time drawing his chair closer up and falling into an attitude of deeper attention.

"The internal growth of Zion is a matter which not only the Saints in Utah are interested in, but one in which all Saints are deeply interested; and if our brethren and sisters in their mountain home (aye, and is it not *our* mountain home?) are interested in the subject of home manufactures, or any movement whatever, *we*, British Saints, are also interested in the matter. But let us also take a broader view of the subject. The subject of Zion's internal growth is not only an interesting view for our minds to dwell upon, but that internal growth itself is necessary to the upbuilding and destiny of the kingdom; and the bringing about that internal growth will rapidly build up the kingdom and travel with long strides towards its destiny. This being the case, then, British Saints, the internal growth of Zion is not only an interesting subject for our minds to dwell upon and our imaginations to play with as something very desirable, while fondly dreaming of the matter as a reality that *is to be;* but that internal growth is a matter that we all should practically take hold of, and, by creative efforts, make it *more* than a reality that is to be. As fast as possible, we all should endeavour to unfold the internal growth of Zion. Have not all Saints in their inspired moments dreamt of Zion's prosperity, greatness, and nationality? And what Saint has not often fervently prayed for these results to be realized? Well, then, the case stands thus: The Saints, under God, have to make such prosperity, greatness, and nationality facts; and as British Saints most certainly do *not* stand as the noughts among Saints, but *do* count as something among the figures of the kingdom, why, it follows that they have to contribute their share to make up the sum of that prosperity, to contribute their share of efforts to bring about that greatness, and to add their number and variety of parts to constitute that nationality, with all its branches of social development. Neither is it just to us, brethren and sisters, to pass over this point without observing that the deep love of British Saints for the cause, coupled with their proud honour and enterprising minds, claims no small portion as their share of doings to make up the sum of Zion's prosperity—as their share of efforts to contribute to the greatness of the kingdom—as their share of parts to constitute the nationality of the Saints, including every branch of social growth, and indeed all the internal growths which that nationality involves.

Have I stated the case correctly, brethren and sisters?"

"Yes," replies one of the thoughtful brethren. "Yes, I see the case clearly and agree with the view taken."

"What is your view of the matter, Elder D.?"

Now, I am personally acquainted with Elder D., and know his views and peculiarities. He abominates politics, but delights in sociology, or social science. He holds that the internal and social growths and prosperity of the people contribute more to the greatness and stability

of the nations than all their politics, governments, or armies. He will be sure to set a high value on the internal growth of Zion and home manufactures.

"What is your view of the matter, Elder D.," I observe, addressing him; at which our experienced manufacturing brother already noticed draws himself up by way of preparation, feeling that his say on home manufactures in Zion is at hand.

"Well, brother Visitor," replies Elder D., "You know how highly I rate internal growths and good social systems and social prosperity. I feel deeply interested, therefore, in the internal growth and social prosperity of Zion; but I am more deeply interested in the matter, because the internal growth and prosperity of Zion is a *heart*-question. But, besides this general importance attached to such a subject as the social growths and internal prosperity of the territory of Saints, and besides the fact that such is a heart-question with all true British Saints, allow me to briefly state several particular views that I take upon the subject.

1st. Though God's work among the nations will be greatly manifested through missionary operations and those various means and forms belonging to our Church, I believe that, under the government of God and his Priesthood, nine-tenths of the destiny of the great Latter-day Work will be reached through the internal development of the community of Saints and the social growth of the kingdom. Of course, involved in these will also be found domestic relations and growths. We are not, then, interested in this matter simply as one of the parts among many to make up the destiny of the work; for it contains so many parts of that destiny.

2nd. I believe that the work of God has reached that stage where a greater internal growth of the territory of Saints becomes absolutely necessary.

3rd. I believe that the Saints have reached that stage of their destiny where the people of Zion must become self-dependent—where they must go beyond mere settling, building of houses and cities, and agricultural pursuits, and enter into those higher stages of social and national development, and especially in home manufacturing operations and internal commerce with each other.

4th. I believe that the destiny of that great future Latter-day Kingdom to which all Saints look forward with such fervour has reached that stage where it can go no further without the internal and social growth of Zion, particularly meaning home manufactures, with internal commerce growing out of her agricultural and home manufacturing operations. Moreover, I believe that the agricultural interests of Zion must be greatly multiplied, and that the operations of the Saints in Utah in that primary branch of social growth must in future extend marvellously hand in hand with home manufacturing operations, and that a corresponding development of internal commerce will naturally attend them.

5th. I believe that without these internal growths and operations in Zion, the Saints cannot even reach that national maturity to which they aspire, and that the *Church* cannot put on the garments of the *Kingdom*. Moreover, I also believe that the internal growth and prosperity of Zion in these matters will greatly affect the work among the nations.

6th. I believe, then, that if the Saints—British Saints and all Saints on earth or in heaven—desire to see the kingdom of God reach its high destiny and Israel become a mighty nation, they must enter into the movements before us with earnestness and vigorous efforts."

"Such are also my views, Elder D.," I observe; and seeing that our manufacturing brother is about to catch up his favourite "home manufactures," I hasten to interrupt with—"But, by-the-bye, brethren and sisters, we must not crowd too much the *Millennial Star*; and though we can spend another hour together, suppose we cut our report here. Only a minute, brother C. (the home manufacturing advocate): your turn has come. Just wait while I write—

"*(To be continued in our next).*"

NEW DISCOVERY.—A curious apparatus is described in the *Philosophical Magazine* of this month, illustrating a new mode of producing motion by heat. The development of this new scientific fact is the result of experiments recently made by a Mr. Gore, who some time ago discovered a mode of producing motion by means of electricity.

COMMUNICATION FROM THE UNITED STATES' ATTORNEY-GENERAL TO THE UTAH JUDGES.

Attorney-General's Office,
May 17, 1859.

Gentlemen,—The President has received your joint letter on the subject of the military force with which the Court for the Second District of Utah was attended during the term recently held at Provo City. He has carefully considered it, as well as all other advices relating to the same affair, and he has directed me to give you his answer.

The condition of things in Utah made it extremely desirable that the Judges appointed for that Territory should confine themselves strictly within their own official sphere. The Government had a District-Attorney, who was charged with the duties of a public accuser, and a Marshal, who was responsible for the arrest and safe-keeping of criminals. For the Judges there was nothing left except to hear patiently the causes brought before them, and to determine them impartially according to the evidence adduced on both sides. It did not seem either right or necessary to *instruct* you that these were to be the limits of your interference with the public affairs of the Territory; for the Executive never dictates to the Judicial department. The President is responsible only for the appointment of proper men. You were selected from a very large number of other persons who were willing to be employed on the same service, and the choice was grounded solely on your high character for learning, sound judgment, and integrity. It was natural, therefore, that the President should look upon the proceedings at Provo with a sincere desire to find you in all things blameless.

It seems that on the 6th of March last, Judge Cradlebaugh announced to the commanding officer of the military forces that on the 8th day of the same month he would begin a term of the District Court at Provo, and required a military guard for certain prisoners, to the number of six or eight, who were then in custody, and would be triable at Provo. The requisition mentions it as a probable fact that "a large band of organized thieves" would be arrested; but the troops were asked for without reference to them. Promptly responding to this call, the Commanding-General sent up a company of Infantry, who encamped at the Court House, and soon afterwards ten more companies made their appearance in sight, and remained there during the whole term of the Court. In the meantime, the Governor of the Territory, hearing of this military demonstration upon a town previously supposed to be altogether peaceful, appeared on the ground, made inquiries, and, seeing no necessity for the troops, but believing, on the contrary, that their presence was calculated to do harm, he requested them to be removed. The request was wholly disregarded.

The Governor is the supreme Executive of the Territory. He is responsible for the public peace. From the general law of the land, the nature of his office, and the instructions he received from the State Department, it ought to have been understood that he alone had power to issue a requisition for the movement of troops from one part of the Territory to another,—that he alone could put the military forces of the Union and the people of the Territory into relations of general hostility with one another. The instructions given to the Commanding-General by the War Department are to the same effect. In that paper a "*requisition*" is not spoken of as a thing which anybody except the Governor can make. It is true that in one clause the General is told that if the Governor, the Judges, or the Marshal shall find it necessary to *summon directly* a part of the troops to aid either in the performance of his duty, he (the General) is to see the *summons* promptly obeyed. This was manifestly intended to furnish the means of repelling an opposition which might be too strong for the civil posse, and too sudden to admit of a formal requisition by the Governor upon the military commander. An officer finds himself resisted in the discharge of his duty, and he calls to his aid first the citizens, and, if they are not sufficient, the soldiers. This would be directly summoning a part of the troops. A *direct summons* and a *requisition* are not convertible terms. The former signifies a mere verbal call upon either civilians or military men for force enough to put down a present opposition to a certain officer in the performance of a particular duty; and the call is to be always made by the officer who is himself opposed upon those persons who are with their own hands to furnish the aid. A requisition, on the other hand, is a solemn demand in writing made by the supreme civil magistrate upon the Commander-in-Chief of the military forces for the whole or part of the army to be used in a specified service. In a Territory like Utah, the person who exercises this last-mentioned power can make war and peace when he pleases, and holds in his hand the issues of life and death for thousands.

Surely it was not intended to clothe each one of the Judges, as well as the Marshal and all his deputies, with this tremendous authority. Especially does this construction seem erroneous when we reflect that these different officers might make requisitions conflicting with one another, and all of them crossing the path of the Governor.

Besides, the matter upon which Judge Cradlebaugh's requisition bases itself was one with which the Judge had no sort of official connection. It was the duty of the Marshal to see that the prisoners were safely kept and forthcoming at the proper time. For aught that appears, the Marshal wanted no troops to aid him, and had no desire to see himself displaced by a regiment of soldiers. He made no complaint of weakness, and uttered no call for assistance. Under such circumstances, it was a mistake of the Judge to interfere with the business at all.

But, assuming the legal right of the Judge to put the Marshal's business into the hands of the army without the Marshal's concurrence, and granting also that this might be done by means of a requisition, was there in this case any occasion for the exercise of such power? When we consider how essentially peaceable is the whole spirit of our judicial system, and how exclusively it aims to operate by moral force, or at most by the arm of civil power, it can hardly be denied that the employment of military troops about the courts should be avoided as long as possible. *Inter arma silent leges*, says the maxim; and the converse of it ought to be equally true, that *inter leges silent arma*. The President has not found, either on the face of the requisition or in any other paper received by him, a statement of specific facts strong enough to make the presence of the troops seem necessary. Such necessity ought to have been perfectly plain before the measure was resorted to.

It is very probable that the Mormon inhabitants of Utah have been guilty of crimes for which they deserve the severest punishment. It is not intended by the Government to let any one escape against whom the proper proofs can be produced. With that view, the District-Attorney has been instructed to use all possible diligence in bringing criminals of every class and of all degrees to justice. We have the fullest confidence in the vigilance, fidelity, and ability of that officer. If you shall be of opinion that his duty is not performed with sufficient energy, your statement to that effect will receive the prompt attention of the President.

It is very likely that public opinion in the Territory is frequently opposed to the conviction of parties who deserve punishment. It may be that extensive conspiracies are formed there to defeat justice. These are subjects upon which we, at this distance, can affirm or deny nothing. But, supposing your opinion upon them to be correct, every inhabitant of Utah must still be proceeded against in a regular, legal, and constitutional way. At all events, the usual and established modes of dealing with public offenders must be exhausted before we adopt any others.

On the whole, the President is very decidedly of opinion—

1. That the Governor of the Territory alone has power to issue a requisition upon the Commanding-General for the whole or part of the army:

2. That there was no apparent occasion for the presence of the troops at Provo:

3. That if a rescue of the prisoners in custody had been attempted, it was the duty of the Marshal, and not of the Judge, to summon the force which might be necessary to prevent it:

4. That the troops ought not to have been sent to Provo without the concurrence of the Governor, nor kept there against his remonstrance:

5. That the disregard of these principles and rules of action has been in many ways extremely unfortunate.

I am, very respectfully, yours, &c.,

J. S. BLACK.

Hon. J. CRADLEBAUGH, Hon. C. E. SINCLAIR, } Associate Judges, Supreme Court, Utah.

PASSING EVENTS.

GENERAL.—The Emperor Napoleon has granted an amnesty to all Frenchmen suffering punishment or under surveillance for crimes of a political character. A French agricultural journal says that, taking the whole country together, the harvest of 1859 will be below an ordinary one, and all the surplus of the two preceding years will not be too much to make up the deficiency. Disturbances have again taken place in Candia, and some *gendarmes* strangled and put to death. It appears from the *Vienna Gazette* that the Austrian Government does not intend to allow the Italian people to nullify the compact of Villafranca made at their expense; but, by fair means or foul, is resolved to force upon Tuscany and Modena their ex-sovereigns.